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THE CHURCHES IN ACTION

NEWS LETTER

OF THE

UNIVERSAL CHRISTIAN COUNCIL FOR LIFE AND WORK

AND THE

WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES

The above-mentioned organisations are not officially responsible for the opinions expressed in this News Letter
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LIFE AND WORK

THE CHURCH AND THE STATE OF TODAY

Oecumenical Study Conference, April 1934

In the succession of conferences promoted by the Research Department of the Universal Christian Council for Life and Work for the study of particular questions, the conference held at Rengsdorf in March 1933[2] opened a new chapter, inasmuch as after long hesitation the task of fundamental theological thinking about the questions that concern the Stockholm Movement was deliberately taken in hand. The subject of that Conference was ' The Church and the Social Order ', and in the course of its discussions the Conference found itself confronted with the necessity of considering the foundations of a Christian social ethic. It was evident that in order to do this it was necessary at various important points to reach a clearer understanding of Christian doctrine, and in particular of the doctrines of the Church and of the Kingdom of God, of man and of sin. There was unanimous agreement that, so far as the Stockholm Movement was concerned, the approach to these questions must be from the side of the concrete social and ethical problems since these are the special interest of that movement. In the broad framework of the subjects envisaged by the Rengsdorf Conference the problem of the State appeared to be of outstanding urgency. The subject of ' The Church and the State of Today ' was accordingly selected for the next conference, within such limits, of course, as was recognized from the start, as were imposed by the general situation and by the time and strength available for the work. The developments of the year 1933 seemed to make it desirable to concentrate on the relations between the Church and the State. The decision of the Universal Christian Council to take as a subject for discussion at its next meeting in August 1934 the relation between internationalism and oecumenicity provided a further concrete approach to the consideration of the whole problem.

The Conference took place in Paris from April 8th to 14th, with the friendly and generous help of the Federation of French Churches, and was admirably presided over by M. Marc Boegner, the President of the Federation, with the assistance of Professor Martin Dibelius of Heidelberg, Professor A. Runestam of Uppsala and Dr. J. H. Oldham of London, as Vice-presidents. The headquarters of the Federation of French Protestant Churches in the rue de Clichy provided a delightfully quiet room in which to meet and ideal conditions for work. The arrangement that almost all the members should be

[1] See The Churches in Action. No. 2. June 1933

housed in a pleasant hotel near the Etoile made it possible for them to establish close relations in social intercourse as well as in work. A reception on one of the evenings brought together the members of the Conference and a large circle of the leading men in the French Protestant churches. This same evening served as a welcome to Professor Karl Barth, who had received an invitation from the theological faculty of the Sorbonne to give a course of lectures in Paris. The rest of the week was wholly given to work. On one afternoon a special service was held for members of the Conference.

From the general oecumenical standpoint it was a great advance that for the first time the Lausanne Movement (Faith and Order) in the person of its secretary, Canon Hodgson, was represented. In view of the direction which the Stockholm programme of study is taking, the importance of collaboration with the Lausanne movement is obvious. Touch with the World Alliance for International Friendship was established a year ago by the amalgamation of the secretariats. The co-operation of representatives of the research work of the International Missionary Council and of the Student Christian Movement were of great value for the future of the work. Among the members, Professor Max Huber of Zürich whose reputation as a teacher and exponent of international law is world wide and who proved himself to be a lay theologian of the highest rank, and Professor Emil Brunner, both of whom took part in one of these conferences for the first time, may perhaps be specially mentioned on account of the importance of their contributions. Professor D. Althaus of Erlangen, unfortunately, was unable to fulfil his promise to attend. Valuable contributions were also made by the leaders of a group of Orthodox scholars from the Russian Academy in Paris.

The Research Department of the Universal Christian Council for Life and Work under the leadership of Dr. Schönfeld and Dr. Ehrenström is to be congratulated on the preparatory work done for the conference, which was equally impressive in its range and in its depth. A series of important theses or general papers on the questions before the conference were issued to the members in the weeks preceding the meeting. In addition the Research Department had prepared a detailed plan of discussion which proved to be a satisfactory guide in all essential matters and saved the conference much aimless debate. Without the admirable work of the Research Department, the Conference, representing the many different standpoints of an oecumenical movement, could not have accomplished what it did.

What results did the Conference achieve? The attempt which was made at Rengsdorf to arrive at agreed conclusions in an agreed formulation was deliberately abandoned. That such agreement was by no means entirely lacking will be evident from the report which is being prepared by the Research Department and which will be available shortly. It was recognized by all those who took part, however, that the task of this conference was in the first instance to lay foundations for further work, and with this end in view to outline as clearly as possible the questions which call for further study. This applies both to the fundamental theological problems, which filled a large place in the discussions of the Conference, and to the concrete questions which arise for the Churches from the present world situation.

A brief indication may be given of some of the more important groups of questions. First, there is the question, transcending the distinctive field of the Stockholm movement, of the norms for a Christian view of the State derived from the Scriptures and from the doctrines and tradition of the Church. It is substantially the question of the meaning of Revelation, and is of crucial importance in relation to the theological differences between the 'Catholic' Churches and those which owe their origin to the Reformation. Closely connected with this question are the question of the significance for an understanding of the State of the distinction between an order of creation and an order of preservation and the comprehensive group of questions relating to natural law, to customary law as the expression of a national ethos, to the general idea of law and to justice. Underlying all these questions, moreover, is the question of the Christian doctrine of man, which is, in fact, only a different way of expressing the same questions.

The concrete discussion of the problem of the State was governed, and must continue in the immediate future to be governed, by the growing dominance of the idea of the totalitarian state. In view of its increasing demands, the question of the limits of the State, whether these be set by the rights of the individual person, or by forms of human association other than the State, or in particular by the Church, becomes an acute issue, the gravity of which is more and more recognized by all the Churches. The answer to the question of the right relation between the State and the Church depends, on the other hand, on a true understanding of the nature and task of the Church. In spite of the fact, clearly recognised by all who took part in the conference, that no solution of the relation between Church and State is possible except one which is practical, historically conditioned

and consequently provisional, the urgent need for the working out of clear guiding principles derived from the Church's own understanding of itself and of its mission was apparent. An important subsidiary question is that of the extent to which the relations between the Church and the State may be regulated by treaty agreements. Can a concordat be entered into even with a pagan or anti-Christian State? There is also the further question of the relation between the Church in a given area and the racial or national community from which its members are drawn *(Kirche und Volk)*. What truth is there in the idea of a national Church in this sense *(Volkskirche)*?

Corresponding to the relation between Church, State and People is that between Oecumenicity and Internationalism. As the Church in a particular territory has a responsibility for and towards the State, so the universal Church as *Una sancta* has a responsibility for the ordering of the human relations which transcend a particular state and nation. It is necessary, however, to define with the greatest clearness the precise meaning of oecumenical and international relations respectively. This has not always been done. It is a serious question how far this is the result of a want of clearness regarding the hope of the Kingdom of God which has been given to the Church.

What are the means by which, and what are the limits within which, the Church may co-operate in the ordering of international relations? Again, by what means and within what limits have individual Churches a mutual responsibility for the external and internal life of each? What in general is the essential oecumenical task? These are all questions which have long been pressing and call urgently for an answer in the light of ultimate presuppositions.

The report of the Conference will aim at elucidating more fully the various questions which the Conference held to be of central importance. It is hoped that it will be possible in the years ahead to pursue further particular groups of questions by means of a series of small group conferences, some drawing their members from a single country and others international in their membership. One such group met in Paris from April 5th to 7th, just before the larger conference. Its task was, and will continue to be, the study of the relation between the Kingdom of God and human society as a problem of social ethics. The conference was able to work out a scheme of the different conceptions entertained in the various Churches, and this will provide a valuable starting-point for further work on the subject.

The work in preparation for the Conference in Paris undertaken by groups in various Churches and countries proved to be exceedingly fruitful. Wide circles in many different countries and Churches are awaiting with eager expectation the conclusions of the Paris Conference, with a view to discussing them and carrying forward the work on the questions that have been raised. It would be a great encouragement for the Research Department if all the groups that are interested in these questions would as soon as possible communicate with its secretaries, place an order for as many copies as possible of the forthcoming report and indicate the points to which they propose to devote further study. A group which meets for the purpose of study must be small in numbers if it is to achieve its object and consequently only a few can take part in an international meeting. For the carrying out of an oecumenical programme there must be a network of groups engaged in seeking a solution of the questions that are the common concern of all the Churches. The Research Department has considered with the help of its Advisory Committee the ways and means of furthering international and interdenominational co-operation in such study, and will do its utmost to keep the co-operating groups in touch with one another and to promote a living interchange of ideas. There are good grounds for hoping that by these means the will for mutual understanding and the consciousness of a unity of spirit transcending the boundaries of confessions, peoples and States, which made the Conference in Paris so rich and happy an experience, will become increasingly the possession of ever-widening circles. It was the unanimous conviction of those who met in Paris that the Church stands to-day in the presence of very great and difficult tasks, that in spite of all the effort that has been expended in oecumenical undertakings much valuable time has been lost in dealing with matters of secondary importance and that, although the available resources in time and strength are limited and inadequate, it is our duty to make the best and fullest use of them for ends that are of central importance.

Lic. W. Menn,
Member of the Research Commission.

The Oecumenical Seminary

From July 30 till August 18 next, the Oecumenical Seminary will be open in Geneva, for a survey of the main trends of theological thought in various countries and a study of the fundamental problems underlying the international Christian activities centred in Geneva. Prominent theologians such as Professors Frick, Dibelius, von Arseniew, Runestam, Lieb, Homrighausen and other representatives of the

oecumenical movement, among them Dr. Visser't Hooft and Professor Adolf Keller, will lecture. It is hoped also to secure the collaboration of Professors Emil Brunner and André Philip, and of representatives of British and American Church life. Professor Adolf Keller, D.D., Honorary Lecturer of the Universal Christian Council, 2, rue de Montchoisy, Geneva, will send full particulars to students who plan to attend this theological summer school.

Joint Meeting with the World Alliance

The following programme has been drawn up for the forthcoming meeting of the two movements in Denmark :

Thursday, August 23 : Executive Committee, World Alliance.

Friday, August 24 : Management Committee, World Alliance. Meetings of Commissions, Life and Work.

Saturday, August 25 : Council Meeting, Life and Work.

Sunday, August 26 : Church Services. Excursion.

Monday, August 27 : Plenary Meeting : Church and State.

Tuesday, August 28 : Plenary Meeting : The Church and the World of Nations.

Wednesday, August 29 } Practical conclusions.
Thursday, August 30 }

August 31 : Public Meeting in Copenhagen.

WORLD ALLIANCE

The following article is written by a German, Mr. Wolfgang Schwarz, who is a well-known advocate of peaceful collaboration between the nations, and a member of the International Consultative Group at Geneva. It goes without saying that we leave to Mr. Schwarz the entire responsibility for his declarations, which we give by way of information. H.L.H.

GERMANY, PEACE AND THE LEAGUE OF NATIONS

National Socialism reigns in Germany today. It stands apart from the League of Nations, and it is therefore not surprising that a widespread belief exists that Germany, separated from the collective peace system, is drifting consciously towards war. Many people consider that the declarations of peace made by the Führer are formulated to gain the time required to increase Germany's military and political power.

Such judgments are as easy to understand as they are superficial. *National* Socialism in Germany means that the struggle between the separate interests of classes, parties, organisations and " States " is being deliberately put into the background. The highest ideal is the formation of one body politic. Until a few weeks ago we were first of all Prussians, Bavarians, Badenser, Hamburger, and secondly " *Reichsangehörige* ". Now we are simply Germans. To this end the organisations which tend to intensify class warfare — employers' associations and trade unions — have been abolished and eighteen million workers — employers and employees — have been united in the " *Deutsche Arbeitsfront* ". National *Socialism* means that Germany will not tolerate such social evils as unemployment ; she reacts in collective enthusiasm against them and struggles for the creation of work and livelihood. Those who do not solely depend on foreign newspaper reports, but have a chance to see Germany with their own eyes, are becoming more and more convinced that interior politics and social reconstruction demand the concentrated effort of the nation.

In these circumstances, foreign politics are only important in so far as they affect the maintenance of peace and the preservation of mutual esteem among great nations. It is for this reason that the National Socialist movement, in spite of its opposition to the republic and to its foreign politics, was ready to collaborate in the League of Nations. When in October last it became clear that the other powers refused to put into practice the equality of status in armaments conceded long ago in principle, separation from the League of Nations became inevitable.

But the fact that Germany left the League does not imply that peace is less necessary for her than for other nations. Her geographical position in the centre of the Continent of Europe and her unprotected frontiers expose her more than any of her thirteen neighbours to the menace of attack. Therefore the government of the Third Reich has reaffirmed the renunciation of Alsace-Lorraine (Locarno). The Führer has proclaimed, and the whole nation follows him in this respect, that, with the return of the Saar to the Reich, no territorial dispute worth the sacrifice of the youth of both countries will exist between France and Germany. With Poland, Nazi Germany has not only exchanged mutual declarations of non-aggression, but has also concluded an agreement by which the spirit of mutual respect and understanding is deliber-

ately stimulated in all domains : press, wireless, cinema, theatre and literature. In the realm of disarmament, the Führer has developed such a large conception of equality that the Reich is prepared to forego offensive weapons for years, even if the other powers keep them. It may be that in spite of these facts and the declarations which testify to the wisdom of the Führer, there are still some who see here only a diabolically clever device for the preparation for a war of conquest. I would say to these that German National Socialism is an intellectual revolution, conquering and invincible without the use of force.

Germany has turned her back on the League, whose methods seem to her to be sterile. Concentrated on internal regeneration, the Third Reich has not yet had time to occupy itself with contributing to the creation of an organism which shall include all nations. German National Socialism, which respects other nations, approves the idea of a permanent organisation of international law and of a true League of Nations. As in all private international organisations where Germany's collaboration is welcomed, "*Die Deutsche Gesellschaft für Völkerbundsfragen*" is and will remain an active member of the International Federation of League of Nations Societies. The Third Reich is vitally interested in international problems and will take its part in the constitution of a true League of Nations and thereby help towards the creation of a new order in the World.

Wolfgang Schwarz.

YOUTH AND PEACE PROBLEMS IN ENGLAND

Leeds Youth Group

The Youth work of the British Council of the World Alliance is very active and the British delegates to the Youth Conference at Gland (Switzerland)[1] last Autumn went home with new inspiration and the determination to spread the influence of the World Alliance among the younger generation in Great Britain. Successful meetings have been held in London and in other places in the course of the last few months, one of which deserves special mention. With the full support of the Bishop of Ripon, an active committee has been created in Leeds by the delegates to the Gland conference. In co-operation with the ministers of several Churches, this committee, of which Miss D. B. Watson, Honorary Secretary, has been the moving spirit, arranged for a public meeting for youth on March 4th on the subject of international peace. The response was such that a large cinema rented for the occasion proved inadequate for the size of the audience and an overflow meeting had to be held in a Church near by. Over 3,000 people listened to the speakers who addressed both meetings, and who included Canon W. Thompson, Mr. Noel Whiteside, M.P. for South Leeds, the Rev. L.D. Weatherhead and Mr. Shoran Singha, a leading Indian Christian. A special message was received from the Bishop of Ripon, who was at that time in Jerusalem. At both meetings the audiences enthusiastically adopted a resolution "calling upon the Government to secure reduction and limitation of armaments by international agreement and to indicate clearly their willingness to concede further reductions in British armaments to secure this object." The meeting attracted much attention in the press. More than 1,500 people expressed in writing their desire to co-operate in the further activities of the Leeds Youth Group of the World Alliance. They are being organised in district groups under the central youth committee in Leeds. Their activities are to be on the lines of education on international and peace problems on the basis of Christian principles, and of the establishment of personal friendship with people of other nations and races, especially among the important colony of students from other lands at Leeds University.

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A Youth Conference is to be held from July 7-8 in *Slovakia*, bringing together important delegations of the evangelical youth of Poland, Bohemia and Slovakia on the theme : "Evangelical Youth and the Present Day Nationalistic Tendency", and dealing with the problems of State, Nation and the Slav world.

HOLIDAYS FOR YOUNG PEOPLE

There are to be two International Holiday Houses for young people this summer, one in England and one in France, to both of which a cordial invitation is given to young people from other European countries.

(1) Westcliff-on-Sea, Essex, England (St. Hilda's School) August 11th-25th, 1934. Under the auspices of the Crowstone Congregational Church. House party will number from twenty-five to thirty from various countries. Charge : £3. 5. 0 (including 5/- registration fee) for the fortnight.

[1] See *The Churches Action* N° 3, October 1933

(2) Alsace, France (Mouterhouse, near Niederbronn in the Basses-Vosges) August 4th-18th, 1934. House party will number from twenty to twenty-five from various countries. Charge : 300 French francs for the fortnight.

An interesting programme will be arranged, including lectures and discussions, but a feature of the holiday will be walking and climbing excursions in the surrounding mountains.

Both these gatherings offer unique opportunity for meeting people from other countries, and spending a delightful holiday together.

Application for (1) should be sent to the World Alliance, British Council, 1, Arundel Street, London, W.C.2.

Applications other than British for (2) should be sent to Mlle. Marthe Siegfried, Institutrice, Sarre-Union, Bas-Rhin, France. British applications should be addressed to 1, Arundel Street, London, W.C.2.

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If any young people from the Continent are planning to visit England this summer, they should get into touch with the Warden of the Buckhurst Hill Youth Hostel (Mr. J. L. Dixon, 99, High Road, Buckhurst Hill, Essex) who has plans for a fortnight's holiday, using the Buckhurst Hill Hostel as a centre, and including walks, and excursions to London, Windsor, Cambridge and Canterbury. Very moderate terms are quoted.

DISARMAMENT

At Brussels, from February 15th to 17th, an international congress was held under the auspices of the Federation of League of Nations Societies, with the co-operation of a large number of national and international organisations.

The object of this manifestation was (1) to support the League of Nations in the critical period of its work and at the same time to consider reforms which could render its action more efficacious ; (2) to insist on measures of security and disarmament, on which there is a chance of obtaining agreement between the Governments.

The congress met with unhoped-for success. About three hundred delegates responded to the appeal which had been addressed to them. The three days of deliberation, in the course of which speeches were made by outstanding men such as Lord Cecil, Messrs. Politis, de Brouckère, P.N. Baker, H. Rolin, Giannini, C.J. Hambro, Rosenberg, F. Delaise, Stronski, R. Cassin and others, were well attended. A resolution was adopted establishing a real programme of action, and the congress closed with a mass demonstration by three thousand people. Lord Dickinson and Pastor Jézéquel represented the Alliance on this occasion, and delegates from several National Councils, including those of England, Sweden, Norway, Belgium and France were present.

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The Disarmament Committee of the international Christian organisations having their headquarters at Geneva, which exists to emphasize the Churches' concern for the disarmament problem, organised a week-end conference from March 23-24. The conference was attended by people of different nationalities who have followed closely the proceedings of the Disarmament Conference. The results, a written summary of which may be obtained from our office, stress once again the demand that Governments, and especially the Great Powers, should work actively for an international agreement and that public opinion should insist, on account of the grave political situation in Europe and in the Far East, on the setting up of a permanent Disarmament Commission, with effective powers of automatic regular supervision and inspection. They urge also that in the event of violation of the treaty, the signatories to it should be committed not only to consult together, but also to refuse cooperation with a violator. The conclusions emphasize particularly the peril of air armaments and the possibility of an agreement to abolish air bombing and to control aviation.

HERE AND THERE

In *France*, addresses have been given by several members of the Committee, and in particular by Pastor Toureille, who gave 34 addresses in 28 different localities. Important meetings in many places have been held in connection with the Council of the Federation of Social Christianity, at which public attention was drawn to social and international problems, and which were widely reported in the press. The most important event in the Federation was its sixth Congress, which was held at Chambon-sur-Lignon (Hte-Loire). Burning social questions were discussed, as well as Disarmament, the League of Nations and Civil Service for Conscientious Objectors.

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Another regional congress along similar lines was held for Southern France at Alès in February last, on the general theme : " Enquête sur le monde perdu ",

which attracted large audiences to its public sessions. Mr. Henriod was one of the speakers and visited also Marseilles, Nimes, the Faculty of Theology at Montpellier, Vézenobres and Congénies, where he spoke on the World Alliance, Life and Work and the present opportunities of the movement towards Christian unity.

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In a letter recently received from *Brazil*, it is stated that the National Council of the World Alliance had been organised, without any official representation of the Churches, by Professor Erasmo Braga, Dr. F.F. Soren (both now deceased) and others. Plans are now on foot to unite the various Protestant Churches and organisations in an Evangelical Confederation of Brazil. International and peace problems will be referred to a special department of the Council of Churches which, it is hoped, will be able to cooperate effectevely with the World Alliance through a special committee that will take the place of the former but unofficial National Council.

The Council in *Albania* reports that in regard to Peace Sunday a circular was addressed to all the bishoprics and to the Church newspapers of the Orthodox Church of Albania, with the collaboration of the Secretary of the National Council, Mr. V. Djadjka. The celebration of this day took place on Sunday, December 10, with imposing ceremony, and special sermons were preached not only in the Orthodox Churches in Tirana, but also in all the Churches in Albania.

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It was felt at the meeting of the Executive Committee of the Alliance held in London in January that, as the proposed meeting in Budapest had to be abandoned and regional conferences could not take place owing to the financial situation, the Officers should concentrate on visits to the National Councils.

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At the request of the Council of the World Alliance in Czechoslovakia, Mr. Henriod paid a short visit to Bratislava, Brno and Prague, in the latter part of March. En route he conferred with the leaders of the World Alliance and of Life and Work in Vienna and Budapest.

In *Austria*, he found the leaders of the Evangelical Church much concerned by the difficult political and economic situation and especially by the large number of people who, formerly "*konfessionslos*" (without confession) are morally compelled, through the suppression of the socialist and communist parties, to identify themselves with a Christian confession. Some ten thousand people have already sought admission to the Evangelical Church of Austria, most of them being unemployed or possessed of very limited means. The Evangelical Church in Austria will need additional ministers and social workers if it is to meet the responsibilities caused by this large influx, and both money and men are lacking. The State authorities, on the other hand, have decided to establish an official organisation to cope with the religious, patriotic and physical education of young people between the ages of 14 and 18. As in the Hitler Youth of Germany, all existing youth organisations are obliged to identify themselves with this new Austrian State Youth Organisation. Religious education is conducted according to the principles of the Roman Catholic Church, the State Church of Austria. Pastor Traar, Youth pastor of the Evangelical Church, has been invited to sit with the directing body of this all embracing Austrian Youth Organisation. Dr Fischer, Secretary of the Austrian Council of the World Alliance, continues to address Church audiences, from the pulpit or through lectures and articles, on the aims and problems of the World Alliance. No Assembly or general meeting of the World Alliance was possible in 1933, but it is hoped that the tradition may be renewed in 1934.

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In *Hungary*, the General Secretary met with Judge Dr. de Boer, Dr. Victor and Dr. Major of the Reformed Church. Bishop Raffay, of the Lutheran Church, was unable to be present on account of illness and Bishop Ravasz was away. The problems before the World Alliance and Life and Work met with much interest and were fully discussed. Although much disappointment was expressed that the joint meeting of the International Councils of the two movements could not be held in Budapest this year, for financial reasons, the full support of the Hungarian members of both movements is assured for the plans in hand.

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In *Czechoslovakia*, the General Secretary visited Bratislava, Brno and Prague and the Committees of the World Alliance gave him a warm welcome and provided generous hospitality. Public meetings were held in the three towns on the subject of "Trends towards Christian Unity". More informal meetings were arranged in each place for an exchange of information with the representatives of the leading Churches in the country : the Lutheran Church of Slovakia, the Magyar Reformed Church in Bratislava, the National Czechoslovak Church in Brno and Prague, the Evangelical Church of Bohemia and Moravia in Brno and Prague, the German Evangelical Church in the three centres, as well as with leaders of the Old Catholic, Baptist and Congregational communities. All Churches are actively interested in the World Alliance and in Stockholm. Arrangements are being made for the Council in Czechoslovakia to be adequately represented at the joint international meeting in Denmark next August. In Prague, the General Secretary preached at the National Czechoslovak Church on Palm Sunday and took part in the dedication of a new minister of the Church. He met with youth groups and with leaders of the Y.M.C.A. in Bratislava. He was also received by Dr. Benes, Minister of Foreign Affairs.

At the meeting in Prague, at which Professor Zilka took the chair, the representatives of the German Evangelical Church in Czechoslovakia were warmly supported when they advocated a closer and more frequent cooperation between the Churches in the country for the furtherance of the cause of the World Alliance. It was unanimously agreed that active collaboration and constructive work on a national scale had become of greater importance and necessity today than the holding of large international conferences and the passing of resolutions. It was agreed that since the members of the World Alliance and Life and Work committees were almost identical, they

should act in the future as one committee serving both movements.

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Pastor Jézéquel spent some days in Belgium in February and gave several addresses and sermons : at Courcelles, Charleroi, Quaregnon, Liége and Brussels. During his visit he was able to have a useful meeting with the Belgian Committee of the Alliance. With only small resources, it has succeeded in exercising an effective influence. During 1933 it distributed two thousand copies of *La Jeunesse et la Paix du Monde,* five thousand copies of *Histoire vraie,* circulated a bulletin containing its report and other announcements to its own members and to all pastors and also published articles in the two Protestant organs : *Paix et Liberté* and the *Revue protestante belge.* It also drew attention to Peace Sunday, in the Churches and Sunday Schools. The Council keeps in close touch with the work of the National Councils, especially those in Germany, America, England and France.

As we go to press, Pastor Jézéquel is returning from a visit to Spain and Portugal. Later in the year he will visit Holland and Italy.

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Die Eiche, which Professor Siegmund-Schultze has edited for many years, has ceased to appear. The discontinuance of this useful periodical, due to the political and financial situation in Germany, will be a great loss and much regretted in many countries.

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News from members of the National Councils of the Alliance concerning the work in the different countries, and also Church news of international interest, will be most gratefully received.

GENERAL NEWS ITEMS

The International Labour Office and the Churches

In the yearly report presented to the International Labour Conference by the Director of the International Labour Office, a section is devoted to the activity of the Churches belonging to the Stockholm Movement. We indicate here some of the points on which comment is made in the recently published *Social Year Book for 1933.*

It refers in the first place to the fact that, under the active impulse of the Geneva headquarters, and with the guidance of the administrative and executive committees, constructive work has been done in all sections of the Universal Christian Council. The official international organisations attach particular importance to a resolution which was passed at Novi Sad, in accordance with which the different sections of the Council have been asked to investigate the possibilities of bringing the work of the League of Nations and of the International Labour Office more clearly before the public, in such a manner as to stress the responsibility of the Churches in this matter. The Research Department had, of course, dealt, in a series of studies and conferences, with the basic questions with which the Churches are here involved, both as regards the formulation of views and in the realm of practical collaboration. Such considerations were included in the re-thinking of the relations between the Church and social ethics, carried out on the occasion of the Study Conference of 1932 in Geneva, and elaborated further by research work in the Churches. They have also been studied in connection with the oecumenical study conference of 1933 on " The Church and the Social Order ", at which the Christian conception of property, work and vocation was examined ; and they have since then been further developed in the discussion on the common responsibility of the Churches towards the international problem which took place at the last oecumenical study conference in Paris on the Christian conception of the State. In addition to these thorough deliberations, the Research Department has also been continually concerned with the concrete questions of the responsibility of the Churches which emerged from the studies and conferences of the International Labour Organisation on employment agencies, the social and moral reactions of the unemployed and the problem of working hours in relation to the discussion on the forty hour week.

The Social Year Book also points out what the individual Churches are doing on similar lines within their own countries. The American Federal Council of Churches, for example, in its bulletin of September 1933, directed attention to the fact that social legislation was beginning to put into effect social ideals, such as the abolition of child labour, the right of collective bargaining, the protection of agricultural workers and the maintenance of a just balance between all the forces of production and consumption, which have long since been urged by the Federal Council.

Reference is also made to the Congress of the French Federation for Social Christianity ; to the

decision of the World Alliance for International Friendship to associate itself with the effort being made by the Universal Christian Council to enlighten public opinion on the work of the International Labour Office; to the social questions discussed by the World's Student Christian Federation at its executive committee in Java in September 1933; and to the publication by the Research and Information Section of the International Missionary Council of its enquiry into the industrialisation of certain parts of Africa and into the social consequences and the impact on missionary work.

Protestant Social Work in the U.S.A.

A conference took place on March 5, 1934, in New York, on this subject. Among the wishes expressed was one to the effect that the Federal Council of Churches should state the fundamental principles for Church social work and for its practical accomplishment.

Statement by the Archbishop of York

In connection with the work of a special committee, the Archbishop of York published in January a statement on unemployment, in which he referred in particular to the moral distress of the unemployed, of whom five per cent at the most are unwilling to work. In addition to a thorough reform of the social system, to which Christianity must give its support, he urged the immediate raising of the school-leaving age and the provision of facilities for putting enforced leisure to educative purposes.

Traffic in Women

The Traffic in Women and Children Committee stated, in the course of its meetings in April last (at which the World's Y.W.C.A. was represented), that 27 countries had so far signed the convention concluded in October 1933 for the international repression of the traffic in women. In connection with a detailed study of the report prepared by the secretariat on the abolition of licensed houses, the committee observed with particular satisfaction that, since the beginning of its activity, considerable progress had been made by many countries in abolishing, either in certain towns, or throughout their whole territory, the licensed house system which, according to information obtained by the Committee, is one of the main incentives to the traffic in women. Wherever this procedure has been adopted, no increase in venereal disease has been reported, nor has it had any damaging effect on public morality and decency. The attention of the Governments is to be drawn to the fact that the authorities which closed the licensed houses are unanimous in declaring that it is possible to treat the problem of prostitution much more effectively in countries where the licensed house system has been suppressed.

YOUTH COMPETITION

204 essays have so far been sent in for the European competition, organised by the Oecumenical Youth Commission, on "Christ and World Friendship". The majority of European languages, and Esperanto, are represented in these entries. The largest number comes from France (37), followed by Hungary (30), Germany (28), England (26), Holland (12), Poland (11), etc. It is evident that the judging committee, composed of people of widely differing nationalities and confessions, has no easy task before it.

NEWS OF OTHER OECUMENICAL GROUPS

Faith and Order

The Continuation Committee has been summoned to meet in Switzerland from September 3-7 and the programme will be decided at a meeting of the Executive Committee to be held at Düsseldorf during May. The Theological Committee will also hold a meeting in connection with the meeting of the Continuation Committee. Of the provisional programme for the 1937 World Conference, the Theological Committee has already produced its Report on the Doctrine of Grace, and is preparing to take up the subject of the Sacraments after the September meeting. It is proposed that the Continuation Committee shall this year discuss the remaining subjects of "The Church and the Word", and "The Church and the World". A volume containing a substantial selection from the responses of the Churches to the Report of the 1927 World Conference is to be published this summer by the Student Christian Movement Press under the title of *Convictions*. It is believed that this volume will contain a more comprehensive synopsis of the various differing convictions which have to be taken into account in any plans for reunion than is to be found elsewhere within the two covers of any one book, and will therefore provide most valuable material for the further work of the Movement.

The World's Student Christian Federation announces its Annual Summer Conference at La Châtaigneraie, near Coppet, Switzerland, from August 4-10 on the theme : the Federation

and the Evangelisation of Students. The Executive Committee will meet at Geneva from August 10-14. In late August, a North Eastern European Area Conference will take place at Riga, Latvia.

The World's Y.W.C.A. is organising a study course, for its experienced leaders, to be held at La Grande Boissière, 62, route de Chêne, Geneva, from August 24-September 2, and a Council Meeting, at the same address, from September 3-7. The Study Course will be conducted in two parallel sections, one centred on the Bible and the Affirmations of Christianity, and the other on the Christian approach to international, social and economic problems. It is proposed to devote the work of the Bible Study section to *studies in our heritage of faith*, on the basis of the lives of some of the great figures of the Old and New Testaments, and to *studies in Christian affirmations*, under reference to such subjects as : the uniqueness of Christianity in relation to inter-religious thought ; authority in religion ; guidance ; the teaching of Christ with regard to race in relation to the rise of nationalism ; conflicting ideas of immanence and transcendence. The Social and Economic section will consider first of all the various aspects of modern economic development and its importance in relation to international co-operation, and will then proceed, by means of lectures and discussion groups, to an examination of the Christian principles which should govern the social order and of the attitude of modern economic systems towards the individual, the family, the Church and the State. In the evenings, the two sections will meet jointly, for the discussion of such subjects as: The Y.W.C.A. and the task of Christianity today ; the problems of youth and the responsibilities of the Y.W.C.A leaders in regard to Church life, family life and sex life ; education and action for peace ; Geneva as an international centre.

The World's Committee of Y.M.C.A.'s will hold its executive committee at Oxford, from July 27-31 next. The following questions are included in the agenda : the World's Committee and the organisation of the World Alliance of Y.M.C.A.'s and of the secretariat ; the increase of leisure time ; the Y.M.C.A. and the problem of nation and state.

An international Y.M.C.A. camp will be organized this year at Knattholmen,Sandefjord, Norway, from August 7-14.

THE STRUGGLE AGAINST THE GODLESS MOVEMENT

Last autumn, a number of Protestant, Catholic and Orthodox churchmen formed a group, under the name of " Pro Deo ", to fight the Godless Movement. Making use of the authentic material (pictures and articles from Russian and other Godless papers, letters from Russia and diagrams), collected by the International Entente against the Third International, they held an exhibition in Geneva in January last on the work of the Godless Movement. In the fortnight during which it was open, the exhibition was visited by nearly 5,000 people. It will also be held in other towns in Switzerland and elsewhere in Europe. In order to reach as large a public as possible, this valuable material has been photographed and published, with text, as a magazine of 32 pages. This magazine, *Les Sans Dieu* (the Godless), issued in French, gives a very clear idea of the methods adopted by the Godless, and of the indescribable misery that the Soviet régime has brought to Russia, as well as of the work of opposition that is being done by Christians. The magazine also contains a full bibliography of English, French, German and Italian publications on this subject. It is obtainable, price Sw. fr. 0,60, from : M. Jacques Le Fort, Corraterie, 22, Geneva. Films and lantern slides of this material have also been made.

RELIEF TO REFUGEES[1]

In some countries of Europe, and in the United States, steps have been taken to assist distressed refugees from Germany. The Churches, who are specially concerned with Christian refugees of Jewish descent, have in some instances initiated this work themselves and in others have collaborated in the activities of committees formed on a national basis. In Sweden, the General Committee for Relief Work for Intellectual Refugees is receiving active Church support. In Great Britain, apart from the relief work undertaken by the Jewish community, five committees have coordinated their work in the German Refugees Assistance Fund.[2] The co-operating committees are : the Academic Assistance Council, which has provided research facilities in Great Britain and other countries for dismissed university teachers and has already helped effectively 42 academic workers ; International Student Service, which has cared for a large number of students ; the Committee for Assisting Refugee Professional Workers which, in connection with the international committee at Geneva, has found openings for many social workers, doctors, nurses and school teachers ; the Emergency Committee of the Society of

[1] Where no national or church committee is known of, contributions to be devoted to relief work may still be sent to : The Rev. H.-L. Henriod, 2, rue de Montchoisy, Geneva. Post Cheque : I.572, Geneva.

[2] Address : 232, Abbey House, Westminster, London, S.W.I.

Friends; and the Save the Children Fund. During the past year valuable work has been done in Great Britain in retraining and settling refugees and considerable sums of money have been contributed to the needs of other refugees in France, Holland and elsewhere. In Denmark, a committee has been formed, on which many leaders from scientific, artistic and church life are serving, among them Bishop Ostenfeld of Copenhagen. Its purpose is to assist intellectual workers in exile. So far some 75,000 Kroner have been collected in Denmark. In the United States, the American Christian Committee for German refugees is working in cooperation with a number of other relief organisations, and has begun the attempt to raise $500,000. In Switzerland successful efforts have been made to find work for a number of refugees, and in the meantime the High Commission for Refugees (Jewish and others) coming from Germany is actively concerning itself with such problems as emigration and overseas settlement; retraining activities; the securing of passports, identity documents and permits to work and the plight of the stateless refugee.

BOOK REVIEWS

John R. Mott, World Citizen, by Basil Mathews (Student Christian Movement Press, London, 1934), price 12/6d net.

This volume offers a very real interest to all who are concerned with Christian work among youth and with the tasks that face the great Christian organisations today. It is not, strictly speaking, a biography, of a man while still at the height of his activity, nor the history of the Y.M.C.A. and other organisations to which John Mott has brought the driving power of his authority and conviction. The author's aim has been, rather, to reveal in the attitude and actions of one who has been a moving spirit in the work in which he has shared, the richness and beauty of a Christian ministry that is universal. It is illuminating to follow the preparation, the ever growing vision, the achievements of a man who was called to a life of evangelisation, and who used the gifts that could have made a great statesman of him to bind together groups of Christian students and missionary societies as living organisms in the Christian crusade. His powers of persuasion, whether in financial appeal, or in seeking, for his plans, the support of those specially qualified to put them into effect; his schemes for expansion, his care for detail, are all described in a series of vivid chapters. John Mott has rendered signal service to the cause of rapprochement and collaboration between the Churches: his opinion carries great weight in Orthodox circles; he took part in the preliminary work for the Lausanne Conference, and by the friendship which bound him to Archbishop Söderblom and to other oecumenical leaders, as well as by the direct part that he plays in the activities of the International Missionary Council and of the international Christian youth organisations, he has contributed largely to the impetus that has been given in recent years to the movement towards Christian unity. But it is the evangelist who is stressed, and rightly, in this book, the man who has borne witness to the redemptive power of the Gospel and who by his personality and faith has transformed young lives in many parts of the world and won them for the cause of Christ.

The Jew and His Neighbour. A Study of the Causes of Anti-Semitism, by James Parkes, M.A. (Student Christian Movement Press, London), 202 pages, 5/- net.

This historical record of the status of the Jew in the different European States assesses the responsibility for his isolation and oppression in the ecclesiastical, economic and political spheres, and suggests that the features in his character which have brought him into conflict with his neighbour have been largely developed by the circumstances forced upon him. The Guild monopolies, for example, excluded him from nearly all occupations, and he was driven by economic necessity to such means of livelihood as money-lending, which in turn was indiscriminately condemned by the Church. He is resented for his eagerness and ability to make money, but it was the instability of his existence through history, with the possibility of banishment ever in mind, that made it impracticable for him to keep his possessions in anything less movable than ready money or jewels, and that developed his instinct for the acquisition of hard cash. The author presents faults on both sides: On the one hand, traditional, instinctive prejudice and a tendency to condemn a whole race for the misdemeanours of individuals; on the other, an exaggerated sense of grievance and a readiness to harp on the past. Whether a legislative solution is found in each country on a nationalist or on an assimilative basis, the problem still remains much more in the domain of psychology and calls for the education of Jewish and non-Jewish public opinion. The will for constructiveness that this book urges upon the Jew and the recognition of the influence of history that it suggests to the non-Jew may very helpfully be stressed at this present time of resettlement of Jewish emigrants.

Oecumenica, a quarterly review of theological synthesis, published under the auspices of the Council on Foreign Relations of the Church of England. Obtainable from the S.P.C.K., Northumberland Avenue, London W.C.2, or from "Les Editeurs Réunis", 6, rue Daviel, Paris, XIIIe. Price 1/- or 4 French francs a copy; annual subscription, 4/- or 15 French francs.

The purpose of this review, the first number of which has recently appeared, is, in the words of its prospectus, to break down the isolation in which the Church of England finds herself, and to bring her into more intimate contact with religious trends on the Continent. The Church of England is an inheritor of many traditions. She is both Catholic and Evangelical and is also, in the providence of God, a central point where many currents meet and where a synthesis of systems which elsewhere are opposed is being attempted and gradually worked out. She has therefore the opportunity of offering to Christians who are separated from one another a large and generous hospitality, an organ of synthesis. *Oecumenica*, which is edited entirely in French, by the Rev. H.A. Moreton, docteur ès lettres of the University of Besançon, is addressed to an Christians, Catholic, Orthodox and Evangelical, and will welcome their collaboration. It has already secured the assistance of a number of contributors belonging to different branches of Christianity. In addition to theological, historical and descriptive articles, *Oecumenica* will publish an oecumenical chronicle and official documents, as well as summaries and reviews of recent books.

The first number includes contributions on : the distinctive character of the Church of England, by the Archbishop of York ; Anglican-Orthodox rapprochement, by Archbishop Germanos, Metropolitan of Thyateira ; the Church, by the Bishop of Truro ; a chronicle of news from England, France, Holland, Jugo-Slavia, Poland, Roumania, Sweden, Switzerland, and a number of book reviews.

Ekklesia: Surveys on Church Life of Today, edited by Professor Siegmund-Schultze. Volume I : The Church of England (Leopold Klotz, Gotha, 1934). Subscription price : RM 4.

It is appropriate that this collection of surveys on the present-day life of the Christian Churches should open with a volume on the Church of England, for, with her unique combination of comprehensiveness and distinctiveness of character, she is a true " bridge Church ". It is fitting, too, that the author of this survey should be the Bishop of Chichester, one of the foremost representatives of the Church of England and an eminent oecumenical leader. The booklet also includes contributions on trends in Anglican theology and on the work of foreign missions. If the whole series fulfils the promise indicated by the present volume, — and the name of the editor is a guarantee of that, — *Ekklesia* will become an outstanding monument of œcumenical cooperation and an indispensable instrument for future inter-Church thought and study.

Orient und Occident, Staat — Gesellschaft — Kirche. Edited, in conjunction with Nicolai Berdjajew and Erwin Reisner and a German-Russian study group, by Fritz Lieb and Paul Schütz. Published by J.C. Hinrichs, Leipzig, C.1. Quarterly volumes of 48 pages. Price : RM. 2.— per volume.

In connection with present discussion on the vital problems of state, society and Church, this periodical offers remarkable possibilities of genuine mutual enlightenment between East and West. In the detailed studies that it undertakes on eastern and western spiritual foundations, it throws much new light on many questions and is of immediate value for oecumenical research work. The fifteen volumes which have appeared so far, and the last of which is just out, contain contributions to the oecumenical discussion which the Churches began last year with the examination of *the Church and the problem of social order.* See, for instance, " Zur Soziologie Sowjetrusslands " (the Sociology of Soviet Russia), " Der religiöse Sinn des Bolschevismus " (the Religious Meaning of Bolshevism) and " Deutschland zwischen Ost und West) (Germany between East and West). Here the spiritual victory over Bolshevism is achieved with a strength which will be of great value in working towards the formulation of a new social order. In the same way, the contributions on *the problem of the State* provide helpful material for the oecumenical study which has been undertaken on this subject by the Churches of the Oecumenical Movement. See the volumes on " Politisch-religiöser Synkretismus " (Political and Religious Syncretism) and " Volkstum, Kirche und Bolschewismus in Russland " (Nation, Church and Bolshevism in Russia). Moreover, the whole problem of *the Church herself* is, of course, very fully discussed in these volumes and is presented as the problem of decisive importance. This is particularly evident in the volumes on " Der russische Mensch und die Kirche " (The Russian and the Church) and " Der russische Geist im Kampf um seine Existenz und der Protestantismus " (The Russian Spirit in its struggle for existence, and Protestantism).

Orient und Occident fulfils a particular task in connection with the most important problems now under discussion, especially those which concern the whole Oecumenical Movement, with which this periodical will in future work in still closer and more deliberate cooperation.

The New Church and the New Germany, by Charles S. MacFarland (The Macmillan Company, New York), 1934, 209 pages. $2.25.

Dr. MacFarland has long-standing contacts and friendships in Germany, and this present book provides an analysis of recent events in a manner that indicates a sympathetic understanding of German tradition and temperament. He refuses to adopt an extreme view in either direction. He urges and himself undertakes an objective approach, gives a chronological account of the course that events have taken in the recent history of the German Evangelical Church and records a number of interviews with people of widely differing views, including the Reich Chancellor himself and Dr. Karl Barth. He supplements his own discussion of the doctrines of the outstanding personalities with whom he is concerned with illuminating extracts from their own works. In his final conclusions he shares the general agreement that contemporary events in Germany have served to stress once more the supernational character and strength of Christianity.

Broadcasting and Peace: Studies and Projects in the Matter of International Agreements (League of Nations International Institute of Intellectual Cooperation, 2, rue de Montpensier, Paris, 1er), 1933. 231 pages. 7/6 d. net.

This volumes contains the general report and individual studies of a committee of experts who met to consider the conditions required for the formulation of international broadcasting agreements to serve the cause of peace. To some extent the book provides technical reading, as regards the obstacles that stand in the way of such agreements and the relative values of the different forms of control. But on general grounds these studies offer serious cause for reflection on the infinite possibilities inherent in broadcasting as an instrument for the extension of mutual understanding between nations, and on the integrity with which it needs to be handled. Although the opportunities for intentional or unintentional harm are fully recognised, a policy of prohibiting controversial topics is not advocated, but one of freedom to treat such matters with moderation and courtesy.

We wish to draw the attention of our readers to the fact that a number of subscriptions for 1934 (Sw. fr. 2-) are overdue. There are also some subscriptions for 1933 still unpaid. Our Post Cheque number is I.572 Geneva. Our next issue will probably appear in October.

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